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A GLANCE AT KORESHANITY.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity, is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mystery, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

COSMOGONY.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

ALCHEMY.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

THEOLOGY.—God is personal and biune, with a trinity of specific attributes God

in his perfection and power is the God-man or the man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

MESSIANIC LAW.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

REINCARNATION is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

THE SPIRITUAL WORLD.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity,—not in the sky.

HUMAN DESTINY.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

IMMORTALITY IN THE FLESH.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

CELIBACY.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communistic. Celibacy obtains in the central nucleus, never in the world at large.

PSYCHOLOGY.—Koreshanity points to the basis of all psychic phenomena—the

human brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

THE BIBLE.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

COMMUNISM.—Koreshanity advocates communism, not only of the goods of life, but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

KORESHAN SOCIALISM.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money-power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

CHURCH AND STATE.—The true form of government is the divine Imperialism; the unity of church and state; such will be the Kingdom of God in earth. The Koreshan Government is the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic and humanity will constitute a unit only when every class is emplaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.

The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

V. L. xv. No. 43.

CHICAGO, ILL., SEPTEMBER 13, 1901. A. K. 61.

Whole No. 458

Attempted Assassination of President McKinley.

The Appalling Event of the Pan-American; Popularity and Magnetic Power of the President; Dangerous Exposure of the Head of Government; the Spirit of Anarchy.

THE WORLD IS APPALLED at the attempt of an assassin to murder the President of the United States. There can be no doubt of the fact that the effort to take the life of Mr. McKinley is but a link in the chain of a conspiracy to eliminate, as factors in the conduct of human affairs, all men in authority, beginning with the heads of government. It is the universal sentiment that if personal character could exempt any man from the hatred of another, the present incumbent of the Presidential chair is entitled to this immunity. In his social life, in moral character, in his religious devotion, as the world regards religion, and in the application of the principles of charity, he is unreprieved. There are certain factors in his Administration that have made him the most popular man in America. He was quick to perceive and take advantage of an opportunity offered to but few men in the progress of human events; and availing himself of the moment he revolutionized the traditions of a nation, and in its humiliation, severed the bonds of a people in agony of desperation, and launched a new national life upon the sea of progressive evolution. Another popular stroke in the policy of progress was the fearless execution of the principle of expansion, which must constitute an essential factor

in the career of the world-power, now the marked characteristic of the great Republic. Before the assassin's shot was fired President McKinley had added fifty fold to the esteem in which he was held when elected the second time to the Presidency. These elements of personal character and public renown are not the greatest factors in consideration, when we contemplate the event which has caused the agitation of our country and the world. Behind this villainous purpose to destroy a human life, are the machinations of a subtle power, world-wide and venomous, having its origin in the barbarous enforcement of tyrannical authority not altogether confined to the limitations of the recidivating medieval ages.

Arbitrary and unmerciful authority has instituted a reaction that will inevitably more than appall the world. While the world stands aghast at the threatening attitude of the avengers of centuries of oppression, as they, red handed and gory, intimidate the nations, a new and greater danger threatens the stability of government and the liberties of the people. It is well that Providence, or fate, provided that time should elapse between the assassin's climax and the crisis of his victim's calamity during the nation's suspense. There is no justice in a retaliation which indiscriminately em-

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braces the innocent with the guilty. Far better that many guilty men escape, than that one innocent man suffer at the hand of an infuriated vengeance. While we pray for the recovery of our President from the effect of the assassin's bullet, may we also pray for the spirit of deliberation in the effort to deal with the gory hand of a power inimical to the existence of organic life.

An Unwarrantable Exposure of the Head of a Great Republic.

It does not take much of an observer to discern the anxiety of the politicians to exploit the personal magnetism of President McKinley. May we obtrude the inquiry, To what extent did the cheap political jugglery which accompanies our national progress, enter into the exploitation of our chief Executive's person at a time when all men ought to be aware of the existence of a conspiracy to forcibly dethrone the heads of kingdoms, and to destroy the executives of Republics? The danger of the exposure of the President's person could in no wise be compensated for in the pleasure it might afford the rabble. May the time arrive when it will not be considered the duty of the President of the United States to literally shake the hand of the populace. The day before the attempted assassination, when the President stood upon the floor of the pavilion where he addressed the people, we made the remark: "He is in danger! What a target for the hand of the anarchist!" We had an intuitive sense of the lurking danger. We were not the only one in our little group to feel the vibrations of the destroyer's purpose.

Mr. McKinley is the President of the United States, not the President of a Party in Power.

A dangerous point in our history has been reached when the advocates of a political conviction denounce everything as anarchistic, which differs in political sentiment from the incumbent Administration. While it is one of the fundamental principles of our Constitution that the majority shall rule, it is also fundamental that the minority shall be protected in their rights. Men may honestly and righteously differ in opinion. There are those who justly entertain the conviction that communism will ultimately supplant all of the present forms of government. It will not, however, obtain through any violent effort to dispossess the rich of their accumulations. The spirit of vengeful retaliation may go too far in its sweeping purposes. Already, democracy, socialism, anarchy, and communism have been bunched together as enemies of government, and relegated to one common plane of disrepute, with the further purpose of relegating them to an ignominious oblivion. The time will come when those who now revel in the luxuries of an unworthy appropriation, will comprehend the great truth that the interests of the producer and the accumulator of wealth are identical, and

when it will be regarded as essential to the welfare of all concerned to voluntarily, under a new organic force, institute an equitable distribution of the accumulated wealth of the world.

There can be no better time than now, to differentiate between the various forms of social anarchy and the power of organic unity, which we prophetically declare will obtain throughout the world in the very near future. There is coming an equitable distribution of the world's wealth. It will mature when the spirit of Communism, which was planted by the Son of God and which actuated the early church, has passed through its stages of regeneration and shall rebaptize the race. Organic unity is essential to the integralism of the world. God will breathe anew upon the world; the bosom of the human race will heave with the delights of a Deific respiration, and there will be one fellowship, wherein there will be no rich and no poor as distinctive conditions of humanity. There is coming an overwhelming baptism. The breath of God will revivify and rejuvenate the race of men. Those who are now distinctively rich will come under its influence and, as of old, lay their possessions at the feet of the new Communism.

The Fateful Shots End the Festivities.

The Executive of our nation had been invited to enjoy the festivities afforded through the wonders of the Delightful Pan-American. He had evidently enjoyed everything designed for his entertainment. The wonderful display of electric power, beyond anything ever before presented to the world and beyond human description, delighted his Excellency, the President; and later, the exuberant pyrotechnic display was fully appreciated and enjoyed. His entertainment during the hours preceding the moment of calamity, was one round of pleasure for himself and his entertainers. The moment of his darkness and the solicitude of the nation and the world came upon his entrance to the Temple of Music.

We were moving leisurely toward the door to note the coming of Mr. McKinley, who was just then expected to extend his reception. As we passed a booth near the door looking out upon the beautiful work of art, one of the demonstrators said: "He has gone into the Temple." The Temple of Music is about one hundred and eighty feet from the Graphic Arts Gallery. We walked over to the entrance of the Temple, and while about ten or fifteen feet from the entrance, heard what seemed a crash. We could not believe pistol shots had been fired in that sanctuary. The door of the Temple was instantly closed. We walked back to our booth, wondering what had occurred; a moment later we were asked if we knew that the President had been shot. Five minutes from that time we saw our Chief Execu-

tive lifted into the ambulance, having been stricken down by the bullet of the assassin.

The reports of eye witnesses differ as to the details of the event. It has been reported that some one immediately preceded the man who held and fired the pistol, and that this man held the hand of the President unusually long and was ordered to move on. The assassin, it is said, followed this man. This is denied by responsible eye witnesses, those in whom we have great confidence. It is also reported that a negro grabbed the assassin, and finally struck him and knocked him down. This is also denied. A woman with a little girl immediately preceded the wretch who committed the dastardly act. An artilleryman was the first to grapple with the culprit, and Mr. Foster, a secret service officer, struck him in the face, knocking out his teeth and otherwise mutilating his physiognomy. The assassin was immediately surrounded and pinioned. The Presi-

dent was taken to the Emergency Hospital on the grounds, not far from the Temple of Music, where the fateful shot was fired. It was at the Emergency Hospital that the operation was performed, as we understand, by Dr. Mann.

The outside world might imagine that there was great excitement. There was some excitement near the point of contact, but a pall settled over the entire Exposition grounds, and over the entire city of Buffalo. The oppression was too deep for excitement. At the present writing, September 10, all announcements regarding the President's chances of recovery are hopeful, but we do not yet concur in the opinion, that he is out of danger. We trust for a speedy recovery, and with it an augmented popularity. The seat of Government of the United States is now virtually and practically in Buffalo. It is a remarkable and portentous fact.—KORESH, at the Pan-American.

The Coming of Elijah the Prophet.

A Discussion of the Character of the Tishbite and His Work at Mt. Carmel; the False Claims of Dr. Dowie; the Advent of the True Prophet.

PROF. O. F. L'AMOREAUX, A. M., PH. D.

WE AGREE that this is the time for the manifestation of the Elijah mentioned in Malachi, and when a man claims to be that personage, as Dr. Dowie does, if we are rightly informed, it is not only proper, but our bounden duty, carefully to consider those claims and see whether or not they are well founded. We need, first, a clear understanding as to who Elijah was, and what was his mission to men. Our first knowledge of this very remarkable personage—who is described as a hairy man with a leathern girdle about his loins—is, that he appeared before Israel's corrupt and very wicked king, and declared that there should be neither rain nor dew for three years, except according to his word. The Word of the Lord, which as we shall see was in himself, told him to withdraw and conceal himself by the brook Cherith, where he would be fed by the ravens—the black Arabs, to which race he belonged.

When the water supply failed, Elijah was commanded to retire into the country of Zidon, to be fed by a poor widow woman. When the prophet asked this woman for a morsel of bread, she said that she had nothing but a handful of meal in a barrel and a little oil in a cruse, and she was gathering two sticks that she might go in and dress it for herself and son that they might eat it and die. Elijah, whose name means God the Lord, told the widow to fear not; that the meal and oil would not fail until the rain came. Thus as Jesus increased the bread and fish that fed the multitudes, Elijah increased the oil and meal that fed these three persons "for many days." "And it came to pass

after these things, that the son of the woman fell sick" and died. Observe that the prophet did not, when he was sick, make an effort to heal him, as this modern professed Elijah would have done, but took the dead child and restored him to his mother alive, when the woman said: "Now by this I know that thou art a man of God, and that the word of the Lord in thy mouth is the truth."

Elijah's Visit to the King.

When Elijah went to show himself to Ahab he met the master of the king's house, Obadiah, who, when Jezebel slew the prophets of the Lord, rescued one hundred of them and fed them on bread and water in a cave. In the sore famine, he and the king were searching the country for grass to save the horses and mules alive. Allaying his fears of the king's wrath, who had searched for him in vain through all countries, the prophet sent him to tell Ahab that Elijah would see him that day. Going to meet this one for whom he had so long searched in vain, Ahab said: "Art thou he that troubleth Israel?" Elijah answered, "I have not troubled Israel; but thou and thy father's house." This truly kingly man commanded this corrupt and tyrannical figurehead of royalty to gather together, at Mount Carmel, "all Israel * * and the prophets of Baal, four hundred and fifty, and the prophets of the groves, four hundred, which eat at Jezebel's table." These representatives of the old corrupt church and state were assembled at Carmel, which as Swedenborg says, in the

language of correspondencies, means "the good of the church; the spiritual church; the celestial church." That is, the old dead church, as always happens in the end of an age, met the new church and state of the new age, when the old was destroyed to give place to the new, true, and righteous church and state. The new had come down from heaven in Elijah. Before that great and terrible day of the Lord, "I will send you Elijah the prophet."

When the two forces were assembled, Elijah proposed a test to determine before all Israel which was the true and which was the false. The God which answered by fire was the true God, and as a result the old rotten and persecuting church was destroyed in the persons of all its prophets, and the old effete and tyrannical state, in the person of its most despicable king, his most devilish wife, his seventy sons, and all their relations and friends, was soon destroyed according to the word of Elijah expressed in minute particulars. Before the accomplishment of these things which required some time, Elijah again fled into the wilderness to escape the threat of this terrible woman, Jezebel, upon the death of her eight hundred and fifty false prophets.

The Prophet Prepares for the Contest.

Before this, however, Elijah went up to the top of Carmel to look for signs of rain. Now recall the meaning of Carmel, and remember what rain (water) means. In fact, he was looking for signs of the reign of righteousness to cover the earth in the new age—new heavens and earth, which he was ushering in. After sleeping under the juniper tree, which means bitterness, and being strengthened by the food which the angel of the Lord provided, he traveled forty days and forty nights, until he arrived at "Horeb, the Mount of God," which Swedenborg says means "the divine truth in externals, for Horeb is a mount round about Mount Sinai, which signifies divine truth." Bringing down the spiritual into the natural sense, it means that Elijah arrived at the divine truth, became its personality, as Jesus was, so that he could say, "I am the truth."

Now the word of the Lord that was in Elijah said to him, in the cave whither he had gone (cave meaning "such an obscure state of good as exists in temptations"), "What doest thou here, Elijah?" He was commanded to "go forth, and stand upon the mount before the Lord. And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks, before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice. And it was so, when Elijah heard it, that he wrapped his face in his mantle." Mantle means "the divine truth of the Word." Jesus was one of the seven Words of God, so now Elijah became a Word. This was Elijah's final and complete preparation for the work he had yet to finish in the destruction of the old age, old heavens and earth, and

the bringing in the new. The whirlwind, the earthquake, and the fire were the agencies to destroy the old corrupt human conditions.

To complete this mighty work, in which the Lord was not, the Lord commanded Elijah to anoint Hazael to be king over Syria; and Jehu, the son of Nimshi, to be king over Israel; and Elisha, to be prophet in his room. "And it shall come to pass, that him that escapeth the sword of Hazael shall Jehu slay; and him that escapeth from the sword of Jehu shall Elisha slay, yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth that hath not kissed him." These constitute the nucleus of the church of the new age. Departing thence he met Elisha, who was plowing with twelve yoke of oxen. Upon him Elijah cast his mantle, and following him he became the prophet's servant.

"Behold, I will send my messenger, and he shall prepare the way before me: and the Lord whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in." By another passage we will see who this Messenger is, who is also the Lord. "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." That great day is the judgment day which ends every dispensation. That is where the world now is, and that is the explanation of the many claimants to the honor of being the Elijah. The true Elijah will make the same challenge to a false and corrupt church and world that the Elijah of old did. His instructions as he stood on the Mount before the Lord, showed him that the destruction of the old required fire; but God was not in that fire. The fire that destroyed the victim, thus revealing which was the true God, was not the real divine fire in which God was.

The Fires of Destruction and Translation.

When the son and successor of the wicked Ahab was sick and had sent a messenger to inquire of Baal-zebub, the god of Ekron, whether he should recover, Elijah met him and told him that because of his preferring to consult the false god he should certainly die. The king sent out a captain with fifty men to command the prophet to come down from the hill upon the top of which he was sitting. Upon the captain's making known the king's command, Elijah said: "If I be a man of God, then let fire come down from heaven, and consume thee and thy fifty. And there came down fire from heaven, and consumed him and his fifty." A like destruction overtook the next captain and his fifty. When the third detachment came up its captain, kneeling, besought the prophet to spare him and his fifty. The angel of the Lord commanded Elijah to go down, and he arose and went to the king, and declared to him that he should die because of his desertion of the true God.

"And it came to pass, when the Lord would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha to Gilgal." Gilgal means a circle, a wheel, a cycle; and the passage means that they went down to the end

of the age—dispensation. "Elijah said unto Elisha, tarry here, I pray thee; for the Lord hath sent me to Bethel. And Elisha said unto him, as the Lord liveth, and as thy soul liveth, I will not leave thee. So they went down to Bethel." Bethel means "the divine in the natural principle," and in the natural degree of the Word, it means the man who has that in him—the house of God. The meaning, then, is that Elijah became God's house.

Again Elijah said to Elisha: "Tarry here, I pray thee; for the Lord hath sent me to Jericho," but Elisha answered as before, and they both went on to Jericho, which was the city of palm trees, and meant victory. Elijah had overcome and was ready to have the new name of God written on him. On each of these occasions, the sons of the prophet had asked Elisha, who was yet only a servant, if he knew that his master was about to be taken away from his head, to which he replied that he did, telling them to hold their peace. Once again Elijah said to Elisha: "Tarry, I pray thee, here; for the Lord hath sent me to Jordan." Again Elisha refused to tarry, and they went on. By the waters of the Jordan being divided and Elijah passing over on dry ground, was signified "the removal of evils and falses, and the admission of those who were principled in goods and truths;" and on the natural plane it signified the man who had become the personification of good and truth—God-man, as Jesus was.

The Baptism of Elisha.

Fifty of the sons of the prophets had taken their stand to watch results. Elijah and Elisha stood by the Jordan, when Elijah took his mantle and folded it together, and struck the waters, which divided, and they went over on dry ground. When they had gone over, Elijah bade Elisha ask what he should do for him. "Elisha said, I pray thee, let a double portion of thy spirit be upon me." This in the Hebrew means, let thy double spirit—the whole of thy spirit, both intellect and will, be upon me. Elijah said: "Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee." As they walked together, it is recorded that a chariot of fire and horses of fire—this was the real divine fire in which God was—came along and parted them and carried Elijah up into heaven. Then Elisha saw who the wonderful man, whose servant he had been, really was—God the Father, and he cried out: "My father, my father! the chariot of Israel, and the horsemen thereof. And he saw him no more: and he took hold of his own clothes, and rent them in two pieces."

According to promise, Elisha had received Elijah's whole spirit, which came from his body, soul, and spirit going away to spirit. As a result of such reception, he rent his clothes into two pieces. The clothes are the garments—the physical nature which clothes the inner man, the spirit. Elisha had been a common man, born in sin and shapen in iniquity; but the reception of Elijah's spirit, which was biune, male and female in one form, as was Jesus and the Adam before the fall, caused

him to rend his garments into two parts—made him biune, male and female in one form, as is every seed which is to reproduce its kind.

Now comes the proof of the above. When Elisha smote the waters with Elijah's mantle, they divided, just as when Elijah smote them. When the sons of the prophets, who had been on the watch, saw, "They said, the spirit of Elijah doth rest on Elisha." Corresponding to this is the meaning of the words: Elijah signifies God the Lord, and Elisha means God his savior—the savior of God the Lord. To the same purport are all the subsequent acts of Elisha. As Elijah and Jesus had done, he multiplied material substance, as in the case of the little oil in the cruse, to prevent the usurer from enslaving—contrary to God's law—the poor widow's two sons. There is no record that he healed the ordinary sick, as this professed modern Elijah makes great boast of doing, but he raised the dead son of the Shunammite, and restored him to his mother. He cured the Syrian general of leprosy, which is supposed to be little less difficult than raising the dead; and, unlike what is yet known of this modern Elijah, he utterly refused to take anything of the priceless fee that royalty sought to induce him to take. There was not a miracle which Jesus wrought which was not duplicated by both Elijah and Elisha. There is not an act done or approved by either of them that is not directly opposed by the present hell-born competitive system, by which Dowie's people—under his supervision and approval—are said to be amassing great riches.

The Final Contest of Prophets.

In conclusion, some of the reasons which make it impossible that John Alexander Dowie can be the Elijah of this age, are these: he is an entirely different man from any Elijah who has yet appeared. Both the original Elijah and the Elijah that appeared in the time of Jesus—John the Baptist, were men with a leathern girdle about their loins. The leathern girdle "signifies an external band receiving and containing the interiors;" on the natural plane, it signifies a man of like continence as Jesus was—one of those eunuchs who are self-made for the kingdom of heaven's sake. Of course, this class of men have no wives, or if in form they have them, they live as though they had them not. Dr. Dowie, as we understand, is not of this class. He approves of, and practices usury and banking, both of which are in direct defiance of God's law, of which *the* Elijah is the embodiment.

When the real Elijah comes he will understand the true system of the universe and reject the present one, which is based upon somebody's guess. He will know perfectly man's relation to that universe, as the power that controls it and operates through it. He will understand perfectly man's relation to God, and will "know God and Jesus Christ"—the anointed Savior, "whom He hath sent." He will know the right and just relation of man to his fellow man, which, as established by Jesus, was simple communism, not a so called

The Flaming Sword.

"Zion" whose elect constitute a partial and privileged sect under the hell-born competitive system.

As a supreme test of who is the real Elijah of this age, when, as of old, the sacrifices are set in order, the God that answers by fire and consumes the offering, which will be the Elijah himself, will be the true God; and the spirit—Holy Ghost, that results from that combustion will be the seed whence shall spring all the blessed new

conditions of the blissful Golden Age so long foretold—the kingdom of heaven in earth, for the coming of which Jesus taught us to pray. As Dr. Dowie knows nothing of, nor does he desire this blissful reign of righteousness in earth, he cannot be the central personality, the Elijah, God the Lord, the perfected Adam, the God-Man and Man-God through whom it will come to this suffering, sinning earth.

The Golden City and the Temple of the Sun.

The Coming Age of Civilization and its Wonderful Architecture; the Triumph of Genuine Science and Art Co-ordinates with Man's Victory over Death.

BERTHALDINE, MATRONA.

THE GOLDEN CITY! The city which hath foundations, and whose Builder and Maker is God. "Here we have no continuing city, but we seek one to come," wrote an apostle; and in the general epistles we find such expressions as "the world that then was," and "this present evil world;" and the Christ used the term, "the world to come." A world or cosmos is an order of things for a given cycle. The world that now is, is a dying world, and its end is near. The autumnal glories of its cycle flush it with brilliant hues and beauties, prophetic of its dissolution, and also of the resurrection of its life—the life of the Christ laid down to give it life. As its ascending energies pass out from its body of death they enter, through the transmuting mediumship of new forms and qualities of life, the heavenly sphere of the world to come.

The world that now is was conceived in sin and shapen in iniquity. All that we now see with the eye of the natural mind, of the products of the present cycle of human development, is manifestly the result of the sin of adultery. This present evil world has been denominated by historians, the Christian era. They synchronize its existence with the birth of the divine Human, the Lord Jesus. In obedience to the law of sacrifice for salvation, the man Jesus, who knew no sin, was made to be sin—that is, to take upon himself the sins of this present evil world. "The wages of sin is death." "Except a corn of wheat fall into the ground and die it abideth alone; but if it die, it bringeth forth much fruit." The holy Seed sacrificed will therefore bring forth in due season the more abundant harvest of his kind, and reproduce itself—the holy Seed of the Tree of Life. The holy One has died during his era, both as a God and as a sinner. Like a God he will arise from the body of death, the man of sin in which he was sown. The God race constituting the organic unity of the divine kingdom, will build the Golden City of the new world or order of things to come in earth.

The man of sin, in the microcosmic and macrocosmic forms, now stands revealed, in accordance with the descriptions of prophetic inspiration, as the tree of knowledge of good and evil in fruitage. Its fruit is

ripening for the eating of men who would be as Gods, knowing good and evil. In the day they eat thereof the men of sin will die; they will be dead to the old order of the iniquities of adultery, and alive to the new order of the Man in Christ Jesus, its holy Seed. The old family tree so long and so devoutly revered, is reserved unto fire. The new family tree is the Tree of Life, which bears twelve manner of fruits, and whose leaves are for the healing of the nations. The burning of the old family tree, which is consumed by its own lusts, generates the fires of Gehenna which must burn from age to age. They are lurid and deceiving and attractive to the unwise who see all things "as through a glass darkly." The glow of this dissolving life is often taken for that of healthful prosperity. The descending elements of the body of death take on and reflect the bright hues of the focalizing energies of radiant, resurrecting life; and in forms prophetic of the life or order of things of the world to come, they forewarn and foretell, and bid aspiring man to lay hold on the powers of the world to come, the powers of genuine Science, the God of Day.

The material universe which we inhabit is the eternal sphere of existence, occupied by both spiritual and natural heavens and hells of high or low degree, according as the *works* of man shall be. The enlightened mind perceives, in the efforts of man in his present degraded state to make the things of God—the beautiful uses of Nature and the triumphs of science and art—to serve the purpose of the devil, and to gratify the love of money, wonderful prophecies of the speedy destruction of the now reigning powers of hell, and wonderful reflections of the final state of all earthly things to be attained in the service of the new heavens of the world to come. For instance, the prescience of genuine Science regarding the great national and international expositions of the products of industry and the triumphs of art, during the past thirty years, perceives in the struggling aspirations of men enslaved to the devils of their own lusts, an effort to realize even in their perverted states, some of the harmonies of constructive coöperative effort which belong, in their perfection, only to the divine order of the God kingdom and dominion.

Both the White City and the Rainbow City have furnished many materialized symbolic prophecies of that crowning City of all ages, that harmonizer of all civic harmonies, which we may wisely denominate the Golden City of the New Jerusalem. The celestio-astral form of this City, the Eloah of Jehovah, has aggregated to himself its Victor, Builder, and Maker, in the brain of his personal Messenger of his seventh covenant, which completes his conjunction with his humanity. The Holy City has been dreamed of, sung of, and prophesied of for ages. It is now ready to descend. Its radiance streams from the Stone most precious—the Shepherd, the Stone of Israel. No man not begotten by the God of love would dare stand forth in the radiance of this Light; but those who love the Lord because he first loved them and gave his life for their ransom, dare all things in his name. It is for these fearless ones to offer themselves as a reasonable service on the altar of their love. The law, in its Theocratic power of science, can slay to make alive the entire man of sin. “All the wicked will God destroy.” He destroys but to recreate in progressive orders. All the great slums of iniquity, the wicked cities of Christendom, the cities of a crooked and perverse generation, will be destroyed to be rebuilt to the honor and glory of the Gods. Renovated, they will stand as will the God-men stand—without spot or blemish in the light of the genuine science of the laws of civic construction.

The man who now possesses the knowledge of genuine science is a citizen of no mean city. He represents the New Jerusalem, and is here to be the architect and builder of its Golden City, the great metropolis of the world to come. The Golden City will be the city of the Brazen Serpent, the All-wise, who unites in himself the silver and gold of doctrine and life in every form of truth and good, of the arch-natural supremacy attained by the God race. There will be nothing that can hurt or destroy the divine-human perfection of man within the precincts of that holy City; and it will impart the light of Life—Haveh, to every nation under the sun. The Rainbow City symbolizes the seven spirits of God as manifest in the bow or covenant of Joseph, the bow of promise to abide in strength in the hands of him who is made strong by the hands of the mighty God of Jacob, who chose science rather than flesh-pots. This Archer, this mighty Nimrod, who seeks and finds the degenerate animal life of God to slay it and to make it alive in God’s image and likeness, infolds the seven potentialities of generation which ultimate at the end of a given cycle, now at hand, in the perfections of Deity manifest in the Grand Man and in his constructive organization of perfect human institutions and their functions.

The promise of the rainbow follows in its fulfilment the blessing of the latter rain which floods the world with the science of truth. Following the rain, first in order is the great out-shining of the Sun of Righteousness in the power of his glory, the constructive potency of the divine Motherhood, whose head is the Messiah of the age. “She shall be called the Lord our

Righteousness.” She is the Mother and the holy Temple of the builders of the Golden City of her kingdom and universal empire. The Golden City is not far away in the realms of time, nor distant in its location in space. Its architect and builder is present, veiled as the Prophet of the Most High.

The plans of the City are all drawn, its location scientifically defined, its light generated, and its altar fires kindled. The Prophet needs naught but co-workers; for he who was rich became poor that we, through his poverty, might be made rich. We must surrender our forces to the Captain of our salvation, and, taking the sword of the Lord and of Gideon, fight in the battles of truth against error. The man of sin universal is asleep in death, and his eyes are closed, blind to the presence of the Lord. It will require the final judgment of the Lord to awaken him to righteousness. Catastrophes and cataclysms are at hand to execute sentence of destruction on works of evil. The hearts of men must fail for fear and generate the fear of the Lord, which is the beginning of wisdom. “Fear him,” it is written, “who is able to cast both soul and body into hell.”

When man has been led to Christ by the forces of the law which operates to that end in the case of every man begotten of God, he will walk humbly with his God and be led in green pastures and beside still waters. The soul of Christ will be restored to him, and he will build him an house and dwell therein. His house shall be the Temple of the Sun, and from it will radiate the Golden City. The Temple will be white, yet radiant with all the hues and glories of the rainbow, and glistening as the polish of gold and silver. The stones of the Temple are men purified in doctrine and life—men who have believed that the love of money is the root of all evil, and whose hate of its sordid power has wrought its destruction. There can be no Golden City till the golden calf is melted and its worship made vain. The Brazen Serpent must take the place of the golden calf. No rich men, those who are to “weep and howl” when destruction cometh, can enter the Golden City, save as the followers of that Lord who was rich, yet became poor.

The Lord surrenders all for the common weal or wealth of his humanity, and every man is debtor to the Lord until he has surrendered his last farthing to the Lord’s treasury; and he must remain in hell in the torments of mortality, the conflicts of competition, until he is ready to do the works of him who holds the keys of the kingdom—the works of the law. The day of grace ends when the Sign of the Son of man appears in the clouds of heaven. The Sign lays the foundations of the City in the righteousness of the law. Without the City, it is written, are dogs and whoremongers, and whosoever loveth and maketh a lie. Every coin and interest-bearing certificate in the world is a lie, for it represents the fictitious value of gold given it by the Shylocks of greed, the emissaries of the devil. Whosoever endorses or favors the systems of fallacy which produce and uphold the coins and bonds of the usurer is a lover and maker of lies. Remember, to be without the Golden City is the portion of liars.

In the Editorial Perspective.

LUCIE PAGE BORDEN.

THE CONCEPT of the humanity of Deity is one that appeals to the logical faculty as convincing and reasonable. It exalts man at the expense of the animal proclivities. The introspective processes of experimental psychology are sufficient to prove to any honest thinker that he is dominated by varying impulses, some tending to drag him down, others urging him to higher efforts. Every person thus becomes a vortex of centrifugal and centripetal forces. The very fact that two contending elements meet within his nature, shows that there is as much above him in hope as there is below in retrospect. He sees the lower kingdoms of Nature and the depths of human-animal depravity. There must be corresponding heights to scale. To contend that man is never to follow in the direction of his nobler impulses is to deny their use. It leaves them without any *raison d'être*, and reduces his mental constitution to an absurdity. To admit that the victory must be won at some time and by some means, is to acknowledge that it is possible for man to become God. Complete mastery over the animal tendencies sums up a logical idea of Divinity. Admitting the possibility of such attainment, by what means is it reasonable to conclude that man will reach the acme of development? How does the animal kingdom rise to the human? Not simply by the force of its own aspiration, but by coming in contact with the human plane and supplying there a vital need. Man raises the animal by assimilating and incorporating it in order to supply the demand of his own system for nutriment. Analogically, man cannot rise to the status of Divinity by sheer force of will. He cannot go to God unless God is impelled by the necessities of his own being to assimilate humanity and transform it to his own substance. This involves an interchange of the energies of affection of a higher quality. It is reasonable to believe and to postulate that man would feel no attraction for the animal plane and no inclination to appropriate its life, unless he had arisen from it and held within him corresponding elements. So unless God had evolved from humanity, he would feel no attraction toward that plane. Psychology affords evidence, as seen above, that perfected man is God. It is also demonstrated by the true Cosmology according to the laws of analogy. Contrast the reasonable doctrine of the humanity of Deity, with the idea of an all-pervading spirit diffused through infinite space. This practically removes him from the sphere of human conception, and makes of him an extra-cosmic deity—out of touch with the harmonious order of things.

The current of the nation's thought sets toward its chief Executive, feeling that the blow which felled him was a dastardly thrust at its own integrity. Yes, the nation itself has been wounded in the person of its representative! Whatsoever the line of policy to which President McKinley stands committed, he is nevertheless the choice of the people, and he holds his office by virtue of their desires. The philosophical mind, instructed to look forward to social upheaval, while it recognizes such a necessity does not con-

done the fault. "It must needs be that offences come; but woe to that man by whom the offence cometh." The mental energies of a great country polate in its head. Three times now within the last half century that head has been stricken. There is an immense sphere of chaotic force which represents the revolt against authority. All its motions are unruly and disorderly. The name by which it is called, exactly defines its character. Anarchy, as said before in connection with the assassination of King Humbert, means without a head. The anarchistic power is destructive but not constructive. It cannot bring in the new order, because it has not located the center of influx that will constitute the head of the new dispensation. Koresh-anity believes and teaches that this Head must be divine—that the time has come for the unfoldment of that kingdom which has thus far been interior. The forces long pent up and seeking to find outlet in sudden acts of violence directed against centers of government everywhere, are tremendous. Nothing short of the energies of Almighty God brought down into the natural world, massed and consolidated as they have not appeared for twenty-four thousand years, can meet the emergency. Thanks be to Him who giveth us the victory, the issue of the combat is not doubtful. Truth and righteousness shall prevail.

The susceptibilities of many have been wounded by some recent attacks upon Christian hymnology. Some critics have qualified all the hymns of the church as doggerel, making an exception only in favor of Cardinal Newman's stanzas, "Lead Kindly Light." Whatsoever has served its purpose must give place. Is it not written that the heavens themselves shall wax old as a garment,—that they shall be rolled together as a scroll and pass away? This refers to the spiritual heavens, not to the cosmic, though both are subject to the laws of disintegration and renewal. The Lord says: "Behold, I make all things new." We are standing upon the threshold of an age to be known in history as the Koreshan era. The inceptive point of the new church is already located. The epoch at hand represents the climax of progress engendered by the conspiracy of divine and human activities. Who would wish to keep the songs that breathe of doubt and discouragement? Let the Church Triumphant discard that which pertained to the church militant. It was sweet to sing: "Lead kindly Light, amid the encircling gloom," while the night lasted, but when the Day Star has arisen and its wondrous beams are flooding the whole earth with radiance, let pæans of joy resound. "I would not live alway, no, welcome the tomb," was the language of those who thought to find the summit of human aspiration realized by means of death. How unworthy the lips of those who have learned that it must be reached by overcoming death! For them there is a *new song* written in heaven: "Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, unto our God forever and ever."

It is no wonder that a world which is weary and heavy laden should revolt against the burdens of ecclesiastical

authority. It is not strange that it should denounce with bitter emphasis the shams of an unfaithful and hypocritical church. Society has suffered too much from its encroachments to submit further to the dictatorship of cruelty in the name of Incarnate Love. The lament of Mary rings out in pathetic accents from many voices heavy with tears: "They have taken away my Lord, and I know not where they have laid him." The personality of the Lord Jesus is lost, and those who seek in vain for some tokens of his presence amid the corruption which fills the whited sepulcher that calls itself the receptacle of his Spirit, cannot be blamed for turning to what they term the "Christ principle," in despair of finding more tangible and definite expression of his life. Koreshanity brings no word of blame for those who suffer, no harshness for those who mourn. It speaks, the rather, comfortable words to the heavy-hearted and good tidings of great joy to the distressed. The "Christ principle" in the true sense, as it explains, is the heaven that has been working in the church until the whole mass is soured and vitiated. Or, to use another figure, it is the personal Christ converted to Holy Spirit and sown in that soil nineteen hundred years ago, where, like every seed thus planted, it has gone to decay. The death of the one seed implies its resurrection in the many seeds. The "Recovery of Jesus from Christianity" involves his resurrection in many visible and tangible personalities—Saviors like the original seed.

"The Lord is my Shepherd, I shall not want." The office of Shepherd embraces that of tender care and gentle leading. It also devolves upon the Shepherd to take his flock home at night and gather the sheep into the fold. In the accomplishment of his mission the Lord Jesus was smitten and the sheep were scattered abroad. Is there no one to bring them home? Has the church in its desolation no right to the cheering words of the Psalmist? From age to age they still endure. Before the Lord went away he commissioned one of his Disciples to feed his lambs. This was Peter, and now that the church suffers for lack of food, he comes with the bread of life—the pure doctrine that is to show the way and guide the weary home after long wandering in the wilderness of sin. "The Lord is my Shepherd, I shall not want." The words are to become a pæan in the mouths of those who recognize the Shepherd and see the rest in view.

The disappearance of the subjunctive mood is noted in an interesting manner by a contributor to the *Record-Herald* of Chicago. He says Brander Matthews found the subjunctive mood was used only about 160 times in an examination covering nearly two million words, and in most of these instances it was with the verb "to be." "If it be," and "if he were," are simple forms of frequent occurrence, but, as the writer contends, "One may ignore the subjunctive without losing literary caste, and there are said to be writers who make a practice of avoiding it in order to hasten its disappearance from the language." Now, as every student knows, subjunctive means "under the yoke," and this is the age of bondage when the *verb*, the *word*, the expression of *being*, is under the yoke of oppression. May not the passing away of the subjunctive mood be taken as an evidence

of the emancipation of life? Small tokens mark great events.

Medical science has generally agreed that the vermiform appendix was of no anatomical use, though it would seem to be an organ which Nature, in league with the doctors here, designed for the express purpose of putting money in their pockets. But the rectitude of Nature should be above suspicion, and her complicity in the case must not be conceded before circumstantial evidence. It is not like her to waste good material in a physically useless organ, and all her works bear witness against the folly of such an assumption. Many years ago, the discovery which is now agitating medical circles was anticipated, and the Founder of Koreshan Science stated that the function of the vermiform appendix is to send a secretion from the nerves centering there to the bowels. The name appendix indicates supplementary material of too much value to be omitted.

One cause of discontent with modern educational methods lies in their failure to take account of individual temperament. Pupils cannot be graded en masse. The diversities of physical and mental inheritance are too great to admit of successful training where fifty children are crowded into one class, all obliged to follow the same course of study with no variations. Culture implies individual pruning. The nature of the plant renders one shrub awkward and another graceful where all are cut to the same shape. A weeping willow and a poplar tree would lose their natural beauty if trimmed to the same outline.

Koreshanity is emphatically opposed to methods of violence. Its mission is to herald the peaceable kingdom of righteousness, and the introduction of mental harmony through the rest of spirit accruing from the reconciliation of science and religion. The conflict of thought caused by the opposition of these two fundamentals, is the source of extreme disquiet in outward spheres. There remaineth a rest for the people of God, which is to be found through the acceptance of truth so absolutely demonstrated that it is no longer subject to dispute.

It is the function of Koreshanity to *explain*—to smooth away the difficulties and make the ground level. It was said of old that every mountain should be removed. All obstructions are to be cleared away from the intellectual path.

When words cease to be the expression of human emotion, they are dead; the spirit has departed, and the body must be destroyed by cremation in the fires of criticism.

One truth from the center of being will destroy thousands of errors from the circumference. One heart-throb of eternal love will compensate for years of agony.

When the human mind expands to embrace the universe and understand its mysteries, man becomes the microcosm.

Every truth is a cell correlated with every other, as the cells in the human body correlate.

He that ruleth his own thought-world is better than he that taketh a city.

Editorial Discussions and Miscellany.

LUCIE PAGE BORDEN.

Relation of Mind to Minds.

EDITOR FLAMING SWORD:—The September issue of *Riches* quotes THE FLAMING SWORD as saying: "Let the reader grasp emphatically and absolutely the idea that the thoughts of the mind are actual, substantial things; that the mind itself is veritable substance. Let it be also known that as the mind thinks out, the substance of thought flows out." Am I to understand by the above, that the individual mind and thoughts, regardless of circumstances, opportunities, and surroundings are responsible for individual conditions in life—physically, spiritually, and financially?—J. E. A., Student in Koreshanity, Hosford Park, Indiana.

There are many factors which enter into the consideration of this question, but it may in a general sense be answered in the negative. Every mind in the universe flows into every other, as the light from one star in the physical heavens shines into every other, star. No corpuscle of the great body social is independent of that body and able at will to remove himself from relationship with it. A man may try to create for himself the environment which he desires and which he thinks that he deserves, but he cannot by the exercise of will in certain directions emancipate himself from conditions incident to the development of the race at a given epoch. The physical brain is the laboratory where the substances of mind, love and intellect, are generated. Just as one star differs from every other star, so each mind attracts from other minds a different quality of thought, and in the processes of alchemical union in the cell, transmutes this to its own quality, which flows out as its own substantial product. The individual mind, using the term *individual* in its scientific acceptation as referring to the undivided or biune genus, evolves to become the creator of the anthropostic universe in the sense of begetting or putting it forth; but like the central sun of the physical cosmos, it is still in relations of reciprocity. It is not independent in its motions. God is both origin and offspring.

Inspiration and Illumination.

EDITOR FLAMING SWORD:—Please explain the difference between inspiration and illumination and oblige—A READER.

Inspiration means to breathe in; illumination means to shine in. There is an order of marsupials which impregnates through the breath. Analogically, by virtue of the same law operative in a higher domain, the Lord vitalized the church by imparting to his Disciples a new respiration. He breathed into them the Holy Spirit which renewed their wills and baptized them spiritually. The Christian age was that of inspiration or of philosophy. The early church was inspired with the *love of wisdom*. Illumination refers to the impartation of science; it is the quickening of the intellect. The desire for knowledge which was implanted nineteen hundred years ago is to be gratified by the shining in of natural truth. How to transform the natural body is among the truths now taught. With this end in view certain laws must be obeyed—something must be done. Hence the propriety of saying that the Piscatorial dispensation was the age of faith, and the Aquarial dispensation is the age of works.

The Progress of Deity.

EDITOR FLAMING SWORD:—Is there progression among the highest order of beings, the Elohim, in the eternal state?—INQUIRER.

The law of growth and renewal is operative in every domain; there is no exception. Koreshanity does not admit the exception which in popular opinion is said to prove the rule. The state of immortality is like a gate which swings both ways. In precipitating the germs of regeneration which go down to the plane of mortality, the Arch-natural order of immortals ascends to the more interior state of eternal life; but they enter this supreme realm as infants relative to its acquirements. Here they progress until a given cycle of spiritual development is complete and they embrace all wisdom in that sphere. Like the rays which go out from the physical sun, their mental radiations have reached the point of terminal transformation,

where a deposit of solid matter is made in the circumference. The Elohim polate in humanity. The man in whom they center is the Christ, the Savior of the higher order, and of the human race because he is the seed-man from above, who plants himself in the soil (humanity) beneath. When the personality of the God-Man is dissolved, he enters into conjunction in the ascending degree with the Elohim who constituted the celestial degree of his mind. The Elohim have then no visible, personal expression, any more than the life forces in the seed appear while it is buried in the soil. When the harvest time comes, the Elohim who have been far interior to the sinful states of humanity, having fulfilled another cycle, come again into polation in a different manifestation in a natural man—the High Priest of conjunction. He brings up the substance of nutrition which the Gods require to renew their life from humanity, and the Elohim again come forth in the Arch-natural order.

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Sultan's Unhappy Life.

Abdul Hamid's Constant Fear of Assassination; his Crimes and Broken Promises.

LONDON, July 20.—In the *Paris Francais*, M. Ch. Saglio gives an account of the inner life of Abdul Hamid, which forces one to the conclusion that the Sultan's life is by no means a bed of roses. He is afraid to trust the care of his health to any doctor, and has, therefore, studied medicine. The drugs he uses are prepared for him in his own presence by his chemist, Bekir Effendi, and tasted by the chemist first. They can, however, do nothing to assuage the disease which has hollowed the cheeks and emaciated the body of the Sultan, for this disease is one over which no drugs can gain the mastery—abject fear. Month by month the Sultan reduces the extent of his morning stroll, on which he is always guarded by three men at least, although it takes place in the gardens of his palace, a palace guarded by legions of police and a whole army corps, and fortified against artillery. His restless eye peers into every bush and thicket as he passes, and his hand is never out of the pocket in which he carries a loaded revolver. If anybody ap-

pears too suddenly in front of him he fires, and Abdul Hamid never misses. One day he killed an old gardener who had not seen the Sultan until he was quite close to him, and who stood up to salute him as he passed. Another day he killed a twelve-year old slave, who was playing with a weapon which Abdul himself had forgotten to take in from the garden the day before.

After his morning walk, which he takes at 5 a. m., the Sultan dyes his beard with henna and dresses for the day. His dress is very simple and is dark in color. Its only peculiarity is the number of pockets, of which he has at least thirty in every robe he wears. These are of various shapes and are made to contain revolvers, knives, and daggers of all kinds, and also for the purpose of pocketing various secret papers which he fears to entrust to his secretaries. When he is dressed, Abdul has his coffee prepared and his cigarettes made for him. He watches their manufacture fearfully for fear of poison. At 10 he lurches on eggs, milk, and a varied assortment of cold dishes. These are served to him on a tray, which is wrapped in a large cloth and sealed with a special seal by the superintendent of the kitchens. The Sultan breaks the seals himself, and before eating has each dish tried by one of the attendants, or tasted by the dogs and cats which gather round him when he takes his meals. His favorite dishes are pilaff, and sheep's trotters with a peppery sauce.

He works hard for several hours each day, but troubles himself little with affairs of State. His chief preoccupation is the investment of his fortune, which consists of about 1,500,000 pounds in lands, and 4,000,000 pounds invested abroad. In spite of his enormous wealth, the Sultan pays his debts as rarely as he can, and fights over every penny of a bill. He amuses himself with carpentering, clock-making, and ceramics, and is an expert in wood carving. The panels of one room in the Kiyatome Kiosk are entirely his own work. At six o'clock he dines with the same precautions as are taken at his luncheon, and soon afterward he retires to rest, though rarely to sleep. He rests upon a sofa, never on bed, and a mulatto servant, Hassan Agba, sleeps before his door. The Sultan is desperately afraid of darkness and of silence. Throughout the night special readers read to him, whether he wakes or dozes, and the palace is kept brilliantly lighted all night long. His favorite books are books of horrors, tales of murder ("Montepin" and "Pouson du Terrail"), and he fears his own sons and brothers with a deadly fear.—*Sun*.

America's Working Women.

Organization Perfected and Demands Formulated; Rules of the Organization.

The Working Women of America have elected officers and adopted a wage scale, says a Chicago dispatch to the *St Louis Globe Democrat*. The rules governing the demands are as follows:

Rule 1.—Work shall not begin before 5:30 a. m. and shall cease when the evening's dishes are washed and put away. Two hours each afternoon and an evening at least twice a week shall be allowed the domestic as her own.

Rule 2.—There shall be no opposition on the part of the mistress to club life on the part of the domestic. Entertainment of friends in limited numbers shall not be prohibited, provided the domestic furnishes her own refreshments.

Rule 3.—Gentlemen friends shall not be barred from the kitchen or back porch. Members of the family of the house shall not interrupt the conversation arising during said visit.

Rule 4.—Domestics shall be allowed such hours off on Monday as will permit them to visit the bargain counters of the stores and enjoy on that day the same privileges enjoyed by the mistress and her daughters.

Rule 5.—All complaints shall be made to the business meetings of the union. The question of wages shall be settled at time of employment, and no reduction shall be allowed.

Three hundred members belong to the organization. The officers are as follows: President, May Murphy; recording secretary, Stella Wendt; financial secretary, Margaret Keehn; treasurer, Hannah Johnson. This is the scale of union wages of servants: Cooks and housekeepers, \$5 to \$7 a week; general and second girls, \$4 to \$5 a week; young and inexperienced girls, \$3 to \$4 a week.

Housekeepers who were at first inclined to make a jest of the union are now beginning to see that the matter is a serious one. The other night the girls met for business. The officers were elected, but their addresses are kept secret and will not be divulged until the organization is 1,000 strong.

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Koreshan Propaganda in Chicago.

Appointments for Street Lectures During the Present Summer Season.

The Propaganda Department of the Koreshan Unity is represented by a number of able speakers, and is well equipped with attractive charts to illustrate lectures on Koreshan Universology. There will be Street Lectures regularly during the summer months, weather permitting, as follows:

CITY.—State street, near Madison; Sunday, Monday, Wednesday, Thursday, and Friday evenings.

NORTH SIDE.—Clark street and Chicago avenue; Monday evenings.

WEST SIDE.—Corner Madison and Curtis streets; Saturday evenings.

SOUTH SIDE.—Corner Eggleston avenue and Sixty-third street; Wednesday and Saturday evenings.

—PROPAGANDA COMMITTEE, K. U.

A Word to Subscribers.

Directions Concerning Remittances and Letters to Business and Editorial Departments.

We publish every week on page 2 of THE FLAMING SWORD, directions to be followed by subscribers when making remittances or sending communications. The following of these directions is essential to order, promptness, and accuracy in the Editorial and Subscription departments of our Publishing House.

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* * *

The Power of the Trusts.

The trusts are so powerful that they can make or break the fortunes of any man; but not only that, they can found cities and likewise destroy them or denude them of prosperity. A writer in the *Scranton Truth*, under the caption of a "Ramble through the Forsaken Workings of what was the Industrial Pride of Scranton," says: "It was once the scene of the very greatest activity. Its massive machinery, in its majestic revolutions, shook the earth, and its fiery furnaces illuminated the city and hailed the midnight visitors when the trains that were speeding toward us were yet many miles away. It is now idle, to roll rails no more. Where once the thunders of industry were heard, now a painful solitude and silence prevail. Where brawny men of muscle labored by the hundred, now a lonely watchman, with a clock on his back which must be wound up hourly to show he did not sleep, plods his weary way. The one-time mammoth mill will soon be but a memory. Its equipment is being fast taken apart and shipped to Lake Erie's distant shore."

This scene is being repeated in many

places. Citizens by the tens of thousands are being ruined by the loss of value which the dismantling of their industries causes to their property and business. The giant steel and other trusts tear down the values in many places and build them up in places where they and their friends have previously bought the real estate. It is confiscation by indirection, but none the less confiscation. Gloom pervades what were once a thousand happy homes. The workmen will have to leave, and the cottages they have built with their savings will be unsalable and worthless. And yet Hanna and the republican leaders are hand and glove with the trust and will not aid in legislation to deprive them of their monopolies.—Saunders Co. (Neb.) *Journal*.

* * *

The World's News.

Sept. 4.—James M'Garry, the original "Mr. Dooley," is dying.—United States offers to mediate between Venezuela and Colombia.—Negro shot and burned at Troy, Alabama.—Plan on foot to weaken strike by secession of Joliet workers from Association.—Terrible floods in Shanghai.—King Edward appoints scientific commission to investigate Dr. Koch's theory.—Boers loot Barrydale.—Denmark agrees to sell Danish West Indies.—Sept. 5.—President Shaffer rejects concessions for settlement.—Hearty welcome to President McKinley and party at Buffalo Exposition.—Kaiser receives China's apology for murder of ambassador Von Ketteler.—Ecumenical Methodist conference opens in London.—Chicago school board orders \$40,000 worth of free text-books; German Catholic societies to ask for an injunction.—Sept. 6.—Secret sessions of great Western railway representatives held in Chicago; design is to capture oriental trade.—President McKinley shot at Pan-American Exposition; two bullets fired by Leon Czolgosz, anarchist, while shaking hands with the President at 4:12 o'clock; hope given that neither wound may prove fatal; mob clamors for life of assassin; one bullet extracted from President's chest, second cannot be found.—Sept. 7.—Official bulletin reports that President McKinley may recover; evidence that the plot to assassinate him originated in Chicago; several arrests made among anarchists there; European rulers send messages of sympathy; no change for the worse throughout the day.—Probability that the steel strike will be settled immediately, denied; Amalgamated Association rejects offers of Mr. Schwab.—Sept. 8.—President's condition critical, but good hopes of recovery are felt; assassin denies accomplices; Vice President Roosevelt arrived at Buffalo yesterday.—Report that officials of the Amalgamated Steel-Workers will go to confer with Mr. Schwab in New York tomorrow.—Fleet from Venezuela bombards Rio Hacha on north coast of Colombia.—Franko-Turkish imbroglio renders Europe uneasy.—Winston Spencer Churchill wants to reduce Irish representation in House of Commons.—Sept. 9.—No change for worse in President McKinley's condition; physi-

cians hopeful of recovery.—Senator Hanna relates plot to remove six rulers, disclosed by Italian conspirators two years ago; King Humbert, Empress of Austria, and President McKinley were among those named.—Edison sends X-ray machine to locate missing bullet; President's physicians will not try operation to extract bullet at present.—Police search for Emma Goldman.—Jane Addams of Hull House interviews Abraham Isaacs, who is under arrest as anarchist.—Sudden death of H. O. Armour the millionaire packer, at Saratoga, N. Y.—No settlement of steel strike in view; great opposition to Shaffer.—Czar will go to Paris according to plans made.—Dr. Johannes von Miguel, formerly Prussian Minister of finance, found dead this morning.—Sept. 10.—Latest bulletins say President will recover.—London stock exchange depressed by American news.—Knights of Labor and Anti-Trust League petition Attorney General Knox to begin proceedings against prominent corporations.—\$100,000 fire in Denver, Col.

* * *

The Flaming Sword's Exchanges.

Review of Reviews.—The principal articles in the *Review of Reviews* include a character sketch of Rear-Admiral Schley; the strike of the Steel Workers by Talcott Williams; Dr. Koch and his discoveries, with a portrait of the noted bacteriologist; Automobile-Making in America, and two studies of Western life, both well illustrated, Cattle-Raising as a Business, and Kansas After the Drought. This magazine is valuable in giving the gist of matter contained in all the leading foreign and American periodicals. Review of Reviews Co., 13 Astor Place, New York. 25 cents a copy. \$2.50 a year.

The Cosmopolitan.—The September number takes us to the Pan-American Exposition and gives us over a hundred charming views of the great Fair. Leading writers discuss it from every point of view. Mr. John Brisben Walker considers that it illustrates "what men working in harmonious effort may accomplish for the delight of all." Irvington, N. Y. 10 cents a copy. \$1.00 a year.

The Interpreter.—Devoted to Humanity, Psychology, Mental or Divine Science, and the Cellular Cosmogony. The Editor, Major Ogden Whitlock, gives his readers a presentation of the "Correct Astronomy" with a recognition of the mission of the Founder of Koreshanity. Interpreter Magazine, care National Standard, Denver, Colorado.

Leslie's Weekly.—The issue for August 31 has some fine cuts and discusses many subjects of interest. The Superintendent of Instruction in Manila contributes an article on Starting Schools in the Philippines. Judge Building, No. 110 Fifth Avenue, New York. 10 cents a copy. \$1.00 a year.

Human Faculty.—This is a journal of Phrenology characterized by many useful suggestions and inquiries. 317 Inter-Ocean Building, Chicago. 10 cents a copy, \$1.00 a year.

The Teacher's World.—The spirit of this excellent journal is bright and cheery. It is full of instructive hints. Bemis Publishing Co., 13 Astor Place, New York. 10 cents a copy. \$1.00 a year.

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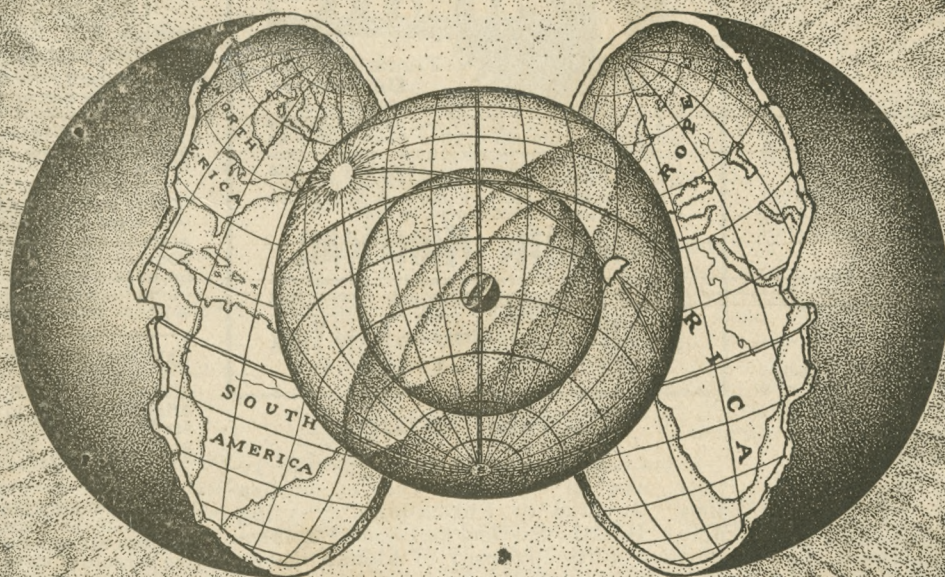
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